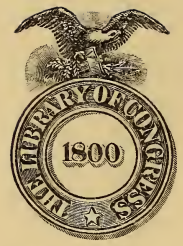
A CERTAIN SAMARITAN

BY REV. JOHN RICHELSEN

BT 378
.G6 R5



Class BT 378

Book .G6R5

Copyright No.

COPYRIGHT DEPOSIT.

A CERTAIN SAMARITAN

BY

REV. JOHN RICHELSEN

BROADWAY PUBLISHING CO.
835 Broadway, New York
BRANCH OFFICES: CHICAGO, WASHINGTON, BALTIMORE,
ATLANTA, NORFOLK, DES MOINES, IOWA

BT 318
G6 R5

Copyright, 1911,
By
JOHN RICHELSEN.

©Cl. A295010

CONTENTS

CHAPTER		PAGE
I.	The Title of the Story . . .	9
II.	The Setting of the Story . .	14
III.	The Priest and the Levite . .	19
IV.	The Humanitarian	42
V.	The Heart of the Author . .	54
VI.	The Ground of Judgment . .	68
VII.	"Do Thou Likewise"	88

PREFACE.

Jesus' story of "A Certain Samaritan" is in itself sufficiently remarkable and inspiring to become the subject of many books and to be treated from various individual viewpoints. The author's justification for adding this book to the vast literature affecting the parables rests, however, on a more specific reason.

This one parable has wisely been chosen, by a great fraternal organization, as the clearest exposition of those humanitarian teachings of Jesus which are the fundamental principles of the Order. The book is offered from the viewpoint of the Order itself, and is the result of many spoken messages delivered by the author at various times.

There has been no thought of adding a scholarly contribution to biblical knowledge, but only of setting forth to the members of The Independent Order of Odd Fellows the

chief teachings of the parable, which fills so large a place in its life and activity.

If this book shall add anything to the knowledge and love of the story, even to a small proportion of the one million nine hundred thousand Odd Fellows in the United States, its publication will be abundantly justified.

Allison Park, Pa.

February 28th, 1911.

"And Jesus answering said,

" 'A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?'

"And he said, 'He that showed mercy on him.'

"Then said Jesus unto him, 'Go, and do thou likewise.' " Luke 10: 30-37.

A Certain Samaritan

CHAPTER I.

THE TITLE OF THE STORY.

"But *a certain Samaritan,* as he journeyed, came . . . ."—Luke 10: 33.

The exquisite story reported by Luke as taken from the lips of Jesus is commonly known as "The Good Samaritan."

It is a noteworthy fact, however, that there is no authoritative title for this piece of fiction. The Author himself did not give it a name. The deficiency, as it might seem to be, has been met by Jesus' admirers, who have agreed on naming the story "The Good Samaritan." This verdict has been unanimous.

Clearly the title, thus imposed on the story,

declares the judgment of the world regarding the character of the hero and his central position in the parable.

The stort story we are interested in might have become known to the world as "The Man Among the Thieves," or, more vaguely, by the general title, "On the Jericho Road." Were Jesus' main object interpreted as being directed to the discrediting of the religious leaders of his day, the story might have been given the title, "The Hypocrite Priest and the Wicked Levite." Yet with unerring judgment those who read the parable have concurred in recognizing Jesus' emphasis as being on the conduct of the Samaritan.

More clearly and decisively still does the title "The Good Samaritan" reveal the opinion of men regarding the character of this hero.

The Author of the parable was content to describe his man as "a certain Samaritan." Jesus did not call him *"good."* Evidently Jesus thought it unnecessary to label his hero; he left that to others.

The literary art of Jesus is shown in the way he deftly avoids tagging descriptive ad-

jectives to his chief character. He lets his hero act and talk for himself.

In writing a letter to a young literary aspirant, an old writer advised: "Don't say 'She was a snarling old woman,' but bring her in and let her act and talk so we'll be convinced for ourselves what kind of woman she is."

The force of a eulogy is limited by the trustworthiness and reliability of the person pronouncing it. If Jesus called a man "good" we would believe it of the man because of the authority of Jesus. If any one else, however, calls a man "good," we reserve to ourselves the right of examining and questioning the verdict. In this case, Jesus did not desire to have the Samaritan acknowledged as "good" on his authority; he preferred to have the verdict come as a spontaneous conviction from those who were called upon to judge him according to his behavior.

Life itself, after all, yields the only criterion for judgment. When a life stands completed and revealed, no eulogy can dissipate an impression of wickedness, nor can any praise add to the lustre of virtue. What would Jesus

have added in tribute to his hero, by stringing together a necklace of such pearls as "good, tolerant, noble, generous, forgiving," and placing this adornment about the Samaritan's neck! The hero draws a more eager acclaim from us because he is portrayed in the story without jewels of eulogy or praise—"a certain Samaritan"—who reveals his character by his conduct.

The delineation of this character is the work of the parable. That the author's task was successfully accomplished is certified to by the admiration which has followed without a dissenting voice. Jesus' hero has become the world's model.

The influence of "The Good Samaritan" story has been incalculable. Among the most precious evidences of Christianity we number the rise and growth of the many charitable and beneficent institutions which spring up like flowers on the pathways where Jesus has walked. Hospitals, orphanages, homes for the aged, asylums for the blind, the halt, the lame; these are the concrete evidences of the spirit of Christianity. They testify to the vitality

of our religion more eloquently than do sky-piercing church spires.

Of all the sayings of Jesus which have produced and stimulated activity for charity and beneficence, undoubtedly we must place first of all the story of Jesus called "The Good Samaritan."

CHAPTER II.

THE SETTING OF THE STORY.

"The Good Samaritan" does not claim to be a "true" story. A parable is not a record of an actual occurrence. Yet the parable offers a better vehicle for an author's self-revelation than does the true story with a moral tagged to it. For if Jesus had merely rehearsed an incident that had come within his observation, adding his comments on it, we would have felt that the mind of Jesus was revealed to us only in so far as the point of the moral was concerned.

But a "manufactured" story may be thoroughly scrutinized for traits of the processes of the author's mind. For here the various elements that go into the making of the story are consciously created. In a true story one has to accept the material as it is found, and it were impossible, even in the widest knowledge

of life, to find exactly the characters and the setting and the development of action that would suit the purpose so exactly as an author might construct for himself.

The staging of the scenes of this story was not done in a haphazard or indifferent fashion. There is purpose in creating the hero of the Samaritan blood; in setting his conduct in contrast to that of a priest and a Levite —rather than in having three Jews contrasted —as also in having the theatre of action on the way from Jerusalem to Jericho. The local color of the story is premeditated, and therefore revealing.

That Jesus would deliberately make a Samaritan the hero of his story, testifies most eloquently to his daring and courage. Less distasteful would it have been to the self-righteous and supercilious Jews had Jesus made a heroine of a harlot.

An indication of the resentment felt against this choice of a hero is seen when Jesus, at the close of his narrative, drives his questioner into a corner and compels a confession from him. Jesus asks, "Which now of these three

was neighbor to him that fell among thieves?" Even then the lawyer squirms out of paying just tribute to an enemy and dodges the word "Samaritan." He answers evasively and abstractly, "He that showed mercy on him."

"The Jews have no dealings with the Samaritans," was the explanation John offered for the conduct of the Samaritan woman at Jacob's well. John stated the case conservatively. A common prayer in the Jewish synagogue was worded, "May I never set eyes on a Samaritan!" and "May I never be thrown in company with a Samaritan!" All intercourse with the Samaritans was forbidden. Contempt, assumed superiority, disdainful self-righteousness, marked the attitude of the Jews toward this people. The bread of the Samaritans was declared to be just like swine's flesh. It was vehemently asserted that the Samaritans would have no share in the resurrection of the dead.

On their part, the Samaritans returned the compliment and strove to give good measure of retaliation.

The Jews had a system of fire signals for announcing the beginning of the month. The Jewish feasts and customs made it a very important matter to have the calendar correct. A fire was kindled on the Mount of Olives, at the exact period, and then the signal was flashed, from mountain top to mountain top, to convey the intelligence. The Samaritans took delight in confusing this whole system by starting beacon fires at the wrong time.

Josephus also tells us that the Samaritans not only refused hospitality to Jewish pilgrims, but were guilty of waylaying and murdering Jews on their journeys from Galilee to Jerusalem. The prejudice of both Samaritans and Jews is clearly seen in the account presented by Luke (9: 51). The Samaritans refused to permit Jesus and his disciples to enter a little border village, because they were on their way to Jerusalem. And the Jewish spirit was made painfully clear in the request of the disciples, "Lord wilt thou that we command fire to come down from heaven and consume them?"

Jesus' courage in delineating the character

of the good Samaritan needs no further comment. To say that the local color was bold and daring, is to put the case mildly. One might equally well suggest that waving a red flag before the eyes of a bull is somewhat of a challenge. We realize that if Jesus had not fascinated the people by his transparent devotion to God and love for all mankind the rulers would have crucified him sooner than they did.

It is not by accident that one Samaritan and two Jews form the characters of the story. Jesus might as well have created the characters of three Jews, two unbrotherly Jews and a merciful one; but then that would not have served his purpose so exactly. The characters were created by him, not forced upon him; and therefore their very existence is illuminating and not merely incidental.

CHAPTER III.

THE PRIEST AND THE LEVITE.

The image of the good Samaritan rises sharply from the background in which Jesus set him. Had Jesus created the characters of three Samaritans, the lustre of the hero would have been dimmed. The Jews would merely have admitted that one Samaritan out of three might have some human kindness. Had Jesus confined his creation to the single character of the one Samaritan, without setting him in bold relief against the other two Jews, the appeal could not have been so striking. It might have been said that the Samaritan did only what a Jew at any time would volunteer to do. Jesus created such other characters as would magnify the effect of his hero's virtues.

The two types drawn upon for background material were taken from the highest ranks of Jewish religious life—the priest and the Levite.

Nor do we for a moment suppose that Jesus meant to insinuate that these two men were morally bad. Of course Jesus brought condemnation upon their heads. He did not exonerate them. Yet the statute they transgressed was not in the Decalogue.

We may believe of the priest and the Levite that they worshipped the true God, and were not idolators, nor blasphemers, nor Sabbath breakers, nor disobedient to parents. They were not thieves, murderers, adulterers, false-witness bearers, nor covetous of their neighbors' property. We may assume, if we choose, that they kept the Ten Commandments inviolate, and were perfect in the observance of all ceremonial requirements.

Jesus does not say a word in condemnation of the priest or the Levite. He permits one to judge for himself. If they were to be considered as wicked men, there would be nothing to surprise one in their conduct on the Jericho road. But if they represented the highest religious type among the Jews, then a decided repugnance would be awakened against the standard of their righteousness.

It is a mistake to pass over the delineation of these two characters with a generalization that they were evil men. We must recognize that the priest and the Levite were *not the robbers.* They had not done the injured man any harm. The villainy was not laid at their door. Nor is it pressing the point very far to suppose that the priest and the Levite might have been sorely grieved over the wicked deed which had been committed.

Jesus did not here choose his characters from a class which at other times he condemned for wickedness and hypocrisy. Had he said "a Pharisee passed by on the other side," we would instantly note how Jesus was again flaying the men he repeatedly stigmatized as hypocrites. Were it "a Scribe" who had followed in the Pharisee's wake, it would have brought to our ears echoes of his "whited sepulchres" denunciation. But Jesus did not choose his characters from a class of men distinguished for wickedness. That is not his point of view.

Jesus' denunciation is not of wickedness so much as of inefficiency. The attack is not on

the sins of commission, but on the sins of omission, which were not usually regarded as an integral part of righteousness. His contention was not so much with wicked men as with a wicked standard.

Jesus never denounced any priests or Levites. Not a word of censure against either class of men ever fell from his lips. John the Baptist was the son of a priest. The priests and Levites formed a great proportion of the common people, and Jesus did not condemn them. In fact, the priests as a class seem to have been susceptible to Jesus' message. After the Pentecost story, in Acts, we read, "A great number of the priests were obedient to the faith."

If we press the inquiry, "What, then, prompted the priest and Levite to pass by?" we have offered us a number of reasons from which we may choose. Or we may decide that several reasons were combined in determining their conduct.

A. *The Fear of Defilement.*

It has been suggested frequently that the conduct of the priest and the Levite might be explained by the Jewish law concerning defilement. Ceremonial uncleanness resulted from contact with blood or a corpse. The two Jews may well have supposed that the bleeding man was dying, if not already dead.

The law of the Lord was clearly stated: "He that toucheth the dead body of any man shall be unclean seven days." (Num. 19: 11.)

Now, by coming in contact with a corpse, and thus transgressing this statute, the priest and the Levite would have been barred for a week from offering the temple sacrifice. It became, therefore, no small consideration to them. This temple service may have seemed to them the greater duty, making even the dictates of decency and humanity appear of less account. If this be so, it illustrates the frightful lack of insight into the will of God.

Jesus repeatedly diagnosed the religious vision of the Jews as suffering from astigmatism. It was near-sighted. The Jews had no

perception of proportions. There was neither breadth of heart nor sweep of vision. Jesus' first conflict with the Jews arose when he pushed out beyond their horizon in the synagogue of Nazareth.

The harmonizing of minute regulations with great religious fundamentals was a task for which they were incompetent. "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."—Jesus, in Mat. 23: 23.

That the Jews, from a study of the Old Testament, should have arrived at Jesus' view of God and his requirements, seems demonstrable. But, however that may be, the Jews and Jesus so differed in interpreting the spirit of religion, that a common source of knowledge would not easily be suspected.

Jesus' position was simple and clean-cut. All religious laws, he held, should be interpreted in accordance with the fundamental tenets of supreme love to God, and a love for one's fellow men. In the religion of Jesus, the service of man was the only true service of God. He approached the matter of temple

service in the spirit of the prophet Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah, Chapter 6.)

"To love mercy," the priest and the Levite should have known, would please their God far more than regularity in temple service. These church officers might also have recalled the words of the prophet Hosea (6: 6): "I will have mercy and not sacrifice." A New Testament writer expressed the same Old Testament spirit in the words: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John, 4: 20.)

If the priest and the Levite refused succor

for fear of defilement, Jesus' criticism of their conduct would be on the principle which he frequently indicated; namely, that any law or custom coming in conflict with the demands of human love is to yield to the latter.

Jesus' treatment of the Sabbath law illuminates this principle. The strict observance of the day of rest was the revealed will of God. Jesus had no thought of questioning the validity of the ordinance: "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work." (Exodus 20: 9, 10.) This statute belonged to the fundamental law of God.

Yet when the Jews contended for the observance of this law of God to the extent of criticizing Jesus for healing a man on the Sabbath day, or for permitting his disciples to pluck a few grains of corn on the Sabbath day, he justified his attitude in these words: "The Sabbath was made for man and not man for the Sabbath." (Mark 2: 27.)

The regulations for the ceremonial "cleanliness" of the temple officers served excellent

moral ends. Like the Sabbath laws, they formed an integral part of God's revelation. Yet when circumstances arose which brought these regulations into conflict with the primary duty of human love, the former should have yielded to this latter and greater duty. And in not being able to realize this and act upon it, the standard of their conduct was discredited.

It need not be supposed, however, that this law of "defilement" exhausts the possible explanations for the conduct of these Jewish officers.

B. The Barrier of Class Distinction.

It is sufficiently evident that neither the priest nor the Levite thought of the injured man as his brother. The regulation concerning "uncleanness" would hardly have restrained a man with red blood corpuscles from going to the assistance of his brother in such desperate distress. If either of these men could have referred to the injured fellow as a "brother," it would only have been by emascu-

lating the word "brother" and reducing it to an insipid and vague generalization.

True, the priest may have argued, theoretically, for the brotherhood of man—at least of Jewish men; but the matter was of the head rather than of the heart. It is possible to persuade oneself into noble sentiments about the welfare of mankind; to love and care for all men in the abstract—"bunched," as it were—without having the least personal interest in one's brothers.

There is always a great temptation for men of a distinct and separate class to grow out of sympathetic touch with their fellow men, especially with those not of their class. Such as live a comparatively secluded life, not entering into the sorrows and the joys, the limitations and the points of view of other men, are unable to understand or feel with others. The entire Jewish race, for instance, formed such an exclusive sort of "class," and was enmeshed in the "class" narrowness toward other groups of men.

"Reformers" from the ranks of "separated" groups, when they speak about politics, usu-

ally refer vaguely to the "masses." Now your practical politician knows nothing about "masses." He knows a thousand different "Toms," and "Dicks," and understands how to serve them and be served in return. Wherefore the "reformer" usually fails because absence of living sympathy with the people is painfully evident; and the people prefer being plundered by a politician to being "massed" and patronized by a reformer.

The question asked by the lawyer seems to have sprung from this very soil of class distinction. "Who then is my neighbor?" was the query that drew from Jesus' heart the story of "A Certain Samaritan." The lawyer wanted a definition. His very attitude shows that the question was born out of a desire for intellectual quibbling—mental gymnastics. He hoped to get an argument, not an illustration. The abstract would have interested him more than the concrete. To be told that conduct, under the circumstances of a given case, solved the matter without a definition, was not palatable.

This, then, is the peculiar temptation of

"shielded" lives. The welfare of mankind, as a whole, becomes a matter of intellectual inquiry rather than of deep heart sympathy. The priest and the Levite had become so alienated from the common life of men that their active sympathy had decayed.

"The Good Samaritan" is not yet an obsolete story. Its mission will not be fulfilled until men grasp more clearly the broader significance and application of the parable.

Men cannot afford to get out of sympathetic touch with their fellow men. Rich, deep, full life can only be achieved by identifying oneself with the common welfare of mankind. "No man liveth to himself." God has created us social animals. We are not economically independent of each other. No man can supply all his physical needs for himself. He must depend on the activities of others. This is the law of God. It is no less true of our spiritual life. We cannot attain unto the highest character by a life of separation. The cloister would prove a failure even were it universally practicable.

There is a saying of Goethe which runs:

"Es bildet ein Talent sich in der Stille, doch ein Character in dem Strom der Welt." ("A talent may be created in solitude, but a character only in the current of the world.")

Goethe realized the blessings of the quiet and retired life. Shielded from adversities and cares, protected from the intrusion of fellow men with their burdens and vexations and questioning, such solitude creates the atmosphere most conducive to the development of talent. If a man desire to become a writer, a painter, a sculptor, let him find a quiet retreat where the muses may be cultivated and the longed-for gifts be nurtured and exercised.

Yet such a life of solitude does not make for robust character. The lives of the world's gifted artists are the testimony to this truth. We admire wonderful paintings; the poetic thoughts of architects expressed in marble and stone fascinate us; we are thrilled by the marvellous powers of the human voice. We realize that the achievement of these artistic triumphs was possible only after years of hard and concentrated labor which was necessarily performed in solitude. But let us refrain from

asking questions about the artists themselves, unless we would be robbed of the enjoyment of their art. Seldom do we find the soul of the artist as beautiful as his work; marital infelicities and conjugal infidelities seem to be taken as a matter of course in connection with highly artistic temperaments.

Character is created only in the current of the world. Sympathy is awakened by the existence and knowledge of sorrow. Love is a social passion, and demands two persons to begin with. Only the man who withstands the chance to steal may be spoken of as honest. Sympathy, love and honesty are not developed in the isolated life. Character is developed only by resistance to evil. To be innocent of evil, because there has been no strong temptation, is no achievement. Such innocency is not character. It is vacuity. An innocent person is not trustworthy, for there has been no trial to test him. But the man who has resisted great and sore temptations has developed a character on which reliance may be placed.

Character, not innocence, is the highest attainment of man. This is not the place to

pursue an inquiry regarding the permission of evil to exist in this world, nor the end which is served by it. Yet it belongs within the legitimate scope of our subject to note that evil offers the medium of resistance, whereby we develop from innocency to character, from the weak state of indeterminateness to positiveness. And unless we believe the history of the world to be but a chronicle of the triumph of the Devil over God, and of the baffling of the will of the Almighty, we must conclude that the presence of evil is included in God's plan for the development of his creatures. At any rate, the existence of evil is necessary for the forming of character as man is constituted. No man will attain to character without battling against the wickedness of the world. He must be tempted before he can be proof against temptation. This is the explanation of James' rather odd-sounding advice, "My brethren, count it all joy when ye fall into divers temptations." (James 1 : 2.) And again, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." (James 1 : 12.)

C. *The Sin of Cowardice.*

The Ten Commandments do not cover every form of sin. No catalogue of prohibitions were complete without including the sin of cowardice. Such a statute should read: "Thou shalt not be a coward, nor value thy skin so highly that thou refrain from risking its damage in behalf of thy brother."

We have examined the matters of "defilement" and of "class distinction" as bearing on the conduct of the priest and the Levite. Perhaps there may have been combined with these considerations the more simple but not less powerful motive of *fear*. Indeed we may choose to believe that cowardice explains most of the matter. Fear plays a great part in the actions of men.

Here, again, it need not be predicated of these Jewish officials that they were brutal. They had not harmed the traveller; nor were they unmindful of his afflictions. They may well have been distressed by this evidence that robbers infested the mountain fastnesses so

near the Holy City. Human kindness would prompt them to an errand of mercy.

If our final theory be tenable, each officer was abruptly checked in his charitable impulse by a consideration of his own personal safety. Each reasoned, as he drew near, that the robbers might not have departed. Perhaps the highwaymen were looking down on the pass from behind some rocky fortress on the mountainside. Should these scoundrels see any one else lingering in this spot, very likely they would again descend to rob and maltreat.

Human nature in all of us testifies to the fact that having once hesitated in the path of duty to consider personal welfare, other reasons easily suggest themselves to justify the desired course. The conduct which would condemn us as cowards is explained as refraining from "defilement." Being afraid, we find excuses to persuade us that we should not go on the errand of mercy.

This story of "A Certain Samaritan" has often been dramatized. The failure to emphasize the element of fear has seemed a deficiency in many of the presentations we have wit-

nessed. If we were given charge of the dramatization, we would surely introduce the element of cowardice to explain the conduct of at least one of these two men who passed by on the other side. Let one man, by disdaining to besmirch his hands and garments, represent the idea of "class separation" and "defilement." But let the other man start to help the sufferer. Let him be intent on reaching the man and extending aid. Then, as Peter began to sink the moment his eyes left Jesus and beheld the great waves, so this man's resolutions sink as soon as he realizes the nature of the place in which he finds himself. He glances up the mountainside. Imagination clothes the vague objects at the sides of the rocks as brigands lurking to see whether the next traveller is going to keep on his own way, or is going to stop and concern himself about the wounded man's condition.

The officer perhaps also realized that he himself might be implicated in the crime that had been committed. Therefore, he decides, on the basis of the half truth "Discretion is the better part of valor," that he had better mind

his own business and pass on. Had this priest, or Levite, kept his eye on his fellow man, instead of looking toward the mountains, probably his conduct would have been different.

On the basis of common human nature, this latter explanation is plausible. At any rate, it does not seem likely that Jesus would have given two examples of the same kind of conduct. The element of physical fear is too natural to be buried altogether in favor of more complex motives.

The element of fear must be taken into account in all the refusals to emulate the example of "A Certain Samaritan." This is patent to every one who stops to analyze the motives underlying men's conduct.

Men who could not, by any usual standards, be considered wicked, nevertheless are sons of this Levite. Neither the priest nor the Levite were childless. Their kin are among us. They are not bad men, in the sense that they would blaspheme, desecrate the Sabbath, steal, commit adultery, kill, rob, or covet. The Ten Commandments are sacred to them; and they fulfil the laws of the church. Yet in this they

are no better than their progenitors, the priest or the Levite of this story, for we may presume that they also were blameless in the law. Such men are not bad, they are simply cowards. But Jesus seems to hold such cowardice as blameworthy as gross wickedness.

Have we come to think of courage—physical courage—as a sort of voluntary and extraordinary virtue; a work of supererogation; not demanded of every man, but only an additional glory to a man? Can we not be persuaded that the absence of physical courage at the needed moment is simply *sin?* Civilization often damns its beneficiaries with physical and moral flabbiness. Culture is a fraud if it creates such a fear of a broken nose, or repulsion for a blackened eye, that one becomes persuaded to leave his fellow man dying by the roadside rather than to risk one's skin. Such a result of culture can scarcely be pleasing to the Almighty—if Jesus has revealed God's way of thinking.

The writer would not like to be understood as holding a brief for the prize-fighter or bruiser. His own inclinations veer decidedly

away from any exaltation of physical strength or glorification of brute force. Yet this story of Jesus, and the very life of Jesus himself, impels one to recognize that physical cowardice leads by the primrose path to moral cowardice. The cultured and refined Erasmus of Rotterdam, contemporary of Martin Luther, in an age that called for heroism, answered simply: "I have no vocation for martyrdom." He felt himself too valuable an offering for the stake.

Physical courage may be the first requirement of Godliness. The absence of it prepares the path for "passing by on the other side" in physical safety. Do you think this is too primitive, barbaric, uncivilized? Is it unworthy of appeal to refined people?

There never was culture or refinement or sensitiveness equal to that which was in Jesus Christ. By his heavenly lineage, his inherent refinement, he was superior to any man who ever lived. If any one were entitled to exemption from contact with the brutal, the vulgar, the base, Jesus might justly have spared himself. For his soul shrank from it with unutterable loathing. "If it be possible let this cup

pass from me," he prayed. If we abhor blasphemy and shrink from the brutal, what must these have been for him? For he was conscious of his heavenly origin and was acquainted with the majestic prerogatives of the King of Kings and Lord of Lords.

For mankind, sore and bruised and half dead on the roadside, Jesus exposed his ears to the shrieking blasphemy of devils and devilish men; his eyes were removed from the stars to behold putrifying leprosy, and his ungloved hands touched the lepers. He did not shrink from the thorn crown, from the repulsive spittle of anger-crazed brutes, nor the gore of a crucifixion. To have been too refined to endure this brutality, would have meant the vitiating of his Messianic career.

Do you think a man may be excused from being a savior to a fallen and bruised fellow man on the plea of his refinement? God forbid that any man think himself higher than Jesus. Had Paul been as Erasmus, he would have denied the resurrection many times before offering his "refined" body to the treatment Paul recites in 2 Cor. 11: 24: "Of the Jews

five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned." But the world can better spare a thousand men like the brilliant philosopher of Rotterdam, than one Paul of Tarsus.

If a man "pass by on the other side" because of his dread of physical harm, let him not seek an excuse for his cowardice. The culture and gentleness of Jesus did not make him a physical coward, any more than it made him a moral coward.

The good Samaritan, in every-day life, is willing to risk bodily discomfiture when the plight of any fellow man demands it.

CHAPTER IV.

THE HUMANITARIAN.

The Samaritan is introduced by Jesus without explanations. Jesus did not lay bare the motives behind his conduct. Much less did Jesus tell us anything about the man's theology, or his views concerning the question, "Who is my neighbor?" He did show us the man's religion in action. The only part of a man's religion that is worth knowing is the part that gets translated into conduct. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2: 14.)

A Southern senator is credited with a story about a certain colored man who came under the influence of great excitement prevailing at a camp meeting, and felt impelled to address the audience.

"Brudders and sisters," he said, "I'se been a

bad nigger in my day. I'se stole watermelons, and I'se stole chickens, and I'se cussed a heap, and I'se carved fellahs wif mah razor; but praise be de Lawd, brudders and sisters, I'se nebber yet lost mah religion!"

Now Jesus does not allow such a distinction between conduct and religion. With him the conduct *is* religion. "By their fruits ye shall know them." (Matt. 7: 16.) What the Samaritan *did* is the proof of his inherent character. So, then, contrasted with disgusting selfishness, narrowness, and cowardice, there emerges this figure of The Humanitarian.

We might have called Jesus' hero "The Philanthropist," for the word is singularly appropriate. It means "a lover of man." That is what this Samaritan was. But the beautiful word "philanthropist" has been abused. There has crept into it a sinister suggestion of condescension which is threatening to make the word hateful. We do not think of a poor man, who merely loves his fellow man, without being able to build libraries for him, as a philanthropist. The word is commonly bestowed only on the man of wealth who, out of

his abundance, reaches down to scatter gifts to the poor. We are forced to suspect that the philanthropy of some wealthy men is simply a fad. There is not as much love of mankind displayed in the exercise as apparent desire to demonstrate that the giver can afford to be generous. At least the element of "brotherly love" does not appear in anything else but the gift. If the word "philanthropist" is to apply to these men, then being a philanthropist is not so exceedingly praiseworthy. Nor would we say that this Samaritan was a philanthropist Therefore we will not take the risk of the word. The hero was a humanitarian. A humanitarian is one who feels with and for his fellow men. Compassion, fellow suffering, is his crowning characteristic. He may be rich or poor, wise or ignorant; if his heart goes out in sympathy to his fellows he is a humanitarian.

Jesus exalted his hero for the single virtue of being a humanitarian. Some would consider that a very risky proceeding. There were many in Jesus' day who thought a guardian should be appointed to keep Jesus from in-

dulging in extravagant language and deeds. "He is beside himself," they said. Sometimes they explained his conduct even more satisfactorily to themselves: "He hath a devil." He treated too lightly the serious matters of their Sabbath regulations, and their ceremonial washings. He was too lenient with sinners—even associating with them—and he forgave their sins when they were sorry and wept! He permitted an ex-publican to travel around with him. A heretic Samaritan he held up as an example.

Do we know enough about this Samaritan to justify the bestowal of praise on him? Is it not unbecoming haste to make a religious hero of a man without further information than is offered in this record? His credentials are not filled out. The distinction between the morality of ungodly men and that of orthodox men must be maintained at all costs. For the difference is as great as the distance between the termini of the other world. It would have been a ludicrous thing to make a hero of a man who was condemned to hell. And yet the final estate of a mere humanitarian would

be open to doubt according to all orthodox creeds, with many of them leaning toward the Jewish conclusion that a Samaritan could not go anywhere else but to perdition. "His humanitarianism would not save him." The sentence sounds so much like a quotation we are afraid to omit the quotation marks. Doubtless we could find the original if we had patience to wade through some volumes of homiletics.

The sort of reasoning that divorces humanitarianism from religion, or at least insists that the two may be separate, leads to many a paradox. It was Mark Twain, we believe, who told the story of a benevolent man, although a heretic, who was killed by a highwayman. This murdered man, because of his evil theology, immediately entered upon his eternal sentence in hell. But the murderer, before he was hanged, repented and believed; whereupon he was privileged forever to gaze down from the gates of heaven upon the victim of his crime.

So, on the basis of these man-made distinctions, we could not afford to praise this Samaritan very highly unless we knew more about his theology. Obviously we would be

pursuing a shocking course in praising an "unsaved" man. But our perplexity is increased by realizing that Jesus' account of the man lacks information on those matters which are held to be so vital. If we have to fall back on the probabilities of the case, the very fact that the man was a Samaritan weighs heavily against him. The probabilities are that he worshipped on Mount Gerizim, denied the authority of the Jewish temple and priesthood, and accepted a falsified text of the Pentateuch. The probabilities favor the theory that this Samaritan would be eternally damned. And that in spite of his humanitarianism. Any Pharisee would concur with us in this, especially the one who "passed by on the other side."

It is odd that all these considerations did not trouble Jesus. Surely he must have known what deductions in future years would be drawn from his careless story. Why did he not hedge the narrative about with orthodox observations? Should he not have added, concerning the conduct of these three actors, that the priest and the Levite would be saved, in

spite of their unbrotherliness, because their "belief" was correct, and the Samaritan would be condemned in spite of his humanitarianism? Jesus left such terrible openings for heterodoxy. Because he was so forgetful of guarding the truth, the Jewish leaders, in final desperation, crucified him. Were they not right?

Or did Jesus know his business? His business was religion. He seems to have been successful in his business in spite of his crucifixion. He has done more to draw men to God than any other agency this world has ever known. We will believe that he knew what he was doing. Tolstoy once said that the trouble with Christians was that they did not believe Jesus meant what he said. The same may hold true regarding the significant omissions of Jesus. He omitted altogether to lay down the complicated "plan of salvation" of which we hear so much. In his three years ministry he used the word "salvation" but once (John 4). The plan of salvation as outlined in Luke 15 is significant in its omissions. The theology of "The Prodigal Son" can be understood by any child. Jesus seemed to

think it was sufficiently explicit. Nor did the dying thief on the cross have time for instruction in any creed.

There would be but one possible question to ask regarding this Samaritan; that is, whether this conduct of his on the Jericho road was merely an isolated and spasmodic act, or whether it was typical of the man. We may assume that this specific act was born out of the Samaritan's inherent humanitarianism. If brotherly love had not been deeply rooted in his heart, it would not have found its expression at all under such unfavorable circumstances.

Now if this act was the expression of the Samaritan's heart, we need not worry very much over his theology or orthodoxy. Theology is of the head, religion of the heart. "Religion unites what theology divides." Give us a man with his heart right toward God and his fellow man, and his theories will not matter much one way or the other. "My 'doxy' is orthodoxy." But who is right?

The Samaritan's heart was right toward God. Do you ask how we know this? Because

he loved his fellow man; loved him and served him in spite of obstacles, dangers, and common prejudices. Perhaps some would prefer to put the Samaritan through a severer catechetical examination before admitting his right attitude toward God. This, in spite of granting that he had the right attitude toward his fellow man. The demand of further proof would be caused by a refusal to recognize that there is no distinction between the service of God and the service of man, so far as religiousness is concerned. The only service we can render God is the service of our fellow men. Going to church is not rendering service. It is paying tribute to the Almighty and seeking inspiration and help to do his work. The Samaritan served God in serving his fellow man. That is the only way we can prove our love to God. "If a man say, I love God, and hateth his brother, he is a liar." (I John, 4: 20.)

The great heresy is to hold that the priest and the Levite loved God and were right in their attitude toward God, but merely failed in their collateral duty toward man. That is to say they were right in one-half of their re-

ligion and wrong in the other half. It is hard to conceive of a more devilish distinction. That sort of doctrine has made it possible for rich men to oppress the poor while devoutly professing their love to God. It permits such to delude themselves with the vain hope that in spite of their lack of humanitarianism they can squeeze through into the Kingdom of God because they accept a scheme of atonement. It is a lie! "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3: 17.) The priest and the Levite did not love God, if they did not love their fellow men. They had no religion at all. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (I John 3: 10.) "He that loveth not his brother abideth in death." (I John 3: 14.)

If, on the basis of an obsolescent theology, you suppose the status of every man is fixed irrevocably and eternally at his death, you will at least grant, on the authority of John as quoted above, that it is the "religious" priest

and Levite who would be "fixed" in hell, while the heretic Samaritan, as lover of man and hence lover of God, would be the heir of Heaven. That conclusion may be disconcerting. It welcomes scrutiny. Could Christ place a man like the Samaritan anywhere but on his right hand? He is certainly among those to whom Jesus says, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me:—inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Mat. 25: 34 ff.)

The justification of the Samaritan does not rest on theological grounds. We fear theology discredits the sufficiency of his act, because there was no recognition of the Fall, and no acquiescence in the scheme of redemption exhibited by it. Yet we do not need to worry over our hero's status. Jesus endorsed him. He had absorbed the message of Micah: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the

fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to *love mercy,* and to walk humbly with thy God." (Micah. 6:8.)

CHAPTER V.

THE HEART OF THE AUTHOR.

In his story about "A Certain Samaritan," we may believe Jesus had no thought of portraying his own character.

Those who first heard him speak these words in reply to the lawyer's question would have no reason for thinking that Jesus was suggesting himself as the hero of this story.

If a subsequent review of Jesus' life and character reveals to us the striking resemblance of Jesus to the "Certain Samaritan," we may believe that the self-portrayal of Jesus was utterly unconscious.

Yet we notice that a man indicates his own character and temperament by his judgment of other men. Whenever a man delivers such a judgment naturally and spontaneously, it is far more reliable as a self-revelation than any deliberate disclosure could be.

It is a common device of fiction writers deftly to describe a person by placing him in situations where he must pass an opinion on the character and conduct of others.

If, for instance, one were desirous of portraying the character of a "John Jones," one might say, in a direct way, "John Jones was a man of decisive temper, not swayed by emotions, but cold-hearted, and narrow in his sympathies." Such may be a direct description of "John Jones"; yet it is not impressive. One could not hope to have it retained in memory very long. A clearer and more convincing "John Jones" is presented by saying nothing about him, directly, but by having him brought in contact with a "William Smith," and then declaring his opinion: "I like that man! There's nothing silly or sentimental about him. When he says a thing he means it; and when he means a thing he says it. He doesn't let his feelings sway him; he knows what he wants and what he believes; and he keeps himself from getting side-tracked by any one's tears or whining." From this expression of opinion we would really know as much about "John

Jones" as we would of the man who was described. In the piece of fiction named "The Good Samaritan," one gets a clearer conception of Jesus than ever of the hero of his story. The type of character one praises indicates one's ideals.

It is claimed, with a good deal of reason, that a considerable biography of Shakespeare may be written from a study of his characters. Knowing only their books, we have little trouble in discriminating between a Zola and an Amos Wells, a Jack London and a Henry Van Dyke.

If a man praise the life of the quiet, studious fellow man, we may discover the man's temperament and ideal in his judgment. If a man's interest is centered on the "captains of industry" and the shrewd money-makers, that, too, is a self-revelation. The boy who loves to read about "Deadwood Dick," and the one who turns to "Edison's Inventions," each is easily classified.

Sympathies and antipathies, affinities and repulsions, are exact gauges of character and temperament. In such a way Jesus shows his

predilections by his judgments: his prejudices are made evident. A character like that of his "Samaritan" appealed to Jesus as praiseworthy because such conduct was Jesus' own ideal of life. The narrative discloses Jesus' throbbing soul. There wells up from the depth of his heart, like living water, his affection for suffering mankind.

The intensity of Jesus' sympathy is made as manifest in his story as it was when by the tomb of Lazarus the tears burst from his eyes. He himself yearned to bring help and comfort and healing to the robbed and bruised and forsaken, to the bleeding ones left dying on the roadside.

The great passionate heart of Jesus, as revealed in this story, has thrilled millions of other hearts into beating with expanded human sympathies. The world has already undergone a colossal change, and the beating of the great heart is continuing to set kindred hearts vibrating.

"Did Athens with three-fourths, and Rome with three-fifths, of her population in slavery build hospitals for the sick, the lame, the blind,

the insane, the leper? Did these humanitarian feelings and customs of benevolence arise in India, or Japan or China, with their highly praised and elaborate system of morals? Among pagan nations there has been high culture, art, and eloquence, but little humanity. Greece and Rome had shrines for numberless divinities, forty theatres for amusement, thousands of perfumery stores, but no shrine for brotherly love, no almshouse for the poor. Millions of money were expended on convivial feasts, but nothing for orphans or homes for widows. 'In all my classic reading,' says Professor Packard, 'I have never met with the idea of an infirmary or hospital, except for sick cats (sacred animals) in Egypt.' "—Sidney Gulick, "The Growth of the Kingdom of God."

Dr. Dollinger says, "Among the millionaires of Rome there was not one who founded a hospice for the poor or a hospital for the sick."

"The sympathies of the heathen have never extended beyond the class, or at widest the nation; but those of Christianity are as wide as the human race. Christianity alone has es-

tablished hospitals for an alien race on the simple ground of a common human brotherhood." —"Life of Peter Parker, M.D."

Nothing has so greatly affected modern thought, in natural sciences, philosophy and theology, as the conclusions of Charles Darwin's researches. The idea of "evolution" has caused scholars to revise most of our previous knowledge. As corollary to the idea of evolution is the law of "the survival of the fittest." Nature decrees, we are told, that the best breeds of animals are to be retained by a process of elimination. The stronger trample out the weaker. The blizzard, the drought, the pestilence, are nature's handmaidens for assisting the strong in this task of killing off the unfit and the weak. The strong alone are left to propagate themselves.

This law of nature, "red in tooth and claw," is unquestioned, we suppose, in its main features. Nor does the pronouncement regarding "the survival of the fittest" affect us in this treatise, so far as its principles have to

do only with nature. But the theory has been transferred to human relationships, and has sought justification because it is a law of nature. The peril of such reasoning by analogy should be easily apparent.

A law of nature is expressed in the proverb: "Where there is so much smoke there must be some fire." The truth of the assertion, as it stands, is undoubted. There could be no smoke if there were no fire. But the proverb would be without purpose in its primary application, as it is self-evident. The only object of it is in its inference and insinuation that the law true in nature is also true in human affairs. But that is not justified; it is not so. Though the smoke proves the fire, it does not follow, for instance, that persistent evil reports prove the existence of something evil. It has been a most damnable lie. With what pious unction a Pharisee might have applied it to Jesus! "Jesus stirs up so much trouble; the leaders of our people, our priests and our scribes are condemning him so vehemently: there must be something in it: if he is not really in league with Beelzebub, the Prince of Devils, there

must be something else that is not altogether right in him; for 'where there is so much smoke there must be some fire!' "

Likewise it may be a law of nature that "the bird with a broken pinion ne'er soars so high again," but it is not true of a man redeemed from a life of sin. The grace of God may reverse any natural process. If law abounds, grace may abound more. That a certain state of affairs, or process of consequences, is the law of nature, does not prove that it is also a law in any other realm.

Yet without having been clearly formulated, the idea of a "survival of the fittest" had been known and accepted long before Darwin pronounced it as a law of nature. Jesus came in daily contact with men who believed the masses were simply necessary rubbish in the manufacture of the few who were fit to survive. It was an ancient as well as a modern conception, that on the ground beneath the rose-bush must fall the multitude of imperfect buds, snipped off before their maturity so that sustenance might be concentrated for the "beauty" rose. Materialist and Pharisee differ only in this one

respect, that the former believes the process of elimination is executed by the inexorable hand of Fate, while the latter believes that his god directly supervises his elevation: for which providence he may pray, "I thank thee, O God, that I am not as other men." An eloquent indication of this spirit is noticeable in the disdain expressed in John 7: 47, regarding the worth of the common people who were Jesus' followers: "Have any of the *rulers* or of the *Pharisees* believed on him? But this people who knoweth not the law are *cursed.*"

We have nothing to do, here, with the truth or falsity of the theory of the survival of the fittest, in nature. But we are intensely concerned in observing how this theory has been adopted by men in their relation to their fellow-men. The cruelties of business conditions are defended on the basis of animal necessity. As brute animals kill each other for food, so must men. The prize is to the foremost—the devil take the hindmost. To get above the average run of men one must stand on the prostrate forms of the nearest competitors. Self-preservation is calmly pronounced "the

first law of nature." But by what authority? Certainly not on the authority of God who in the person of his Son said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lost his life for my sake shall find it." Matt. 16: 25.

God does not encourage men in the task of eliminating the weak. That is, the true God does not. Some men have a made-to-order god. He is created by the worshipper, or is manufactured by an obliging clergyman because a $300,000 church is needed; but his name is spelled with a small g. He is not the god of other men, but the private property of one man. Naturally he is chiefly concerned for the welfare of his own devotee. There are advantages in having a god like this. For one thing, his owner can curse him, when he is angry, without being guilty of blasphemy. But he is seldom angry with him, for this god has the good judgment not to meddle with the process of wringing out human life-blood to produce dividends. He is a much more sensi-

ble, sane, and comforting god than the One who is reported as expressing such anarchistic sentiments as: "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." (Isaiah 3: 14, 15.) This private, saw-dust god has not the impudence to say: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of sabaoth." (James 5: 4.)

No, this god deals in generalities about the "inscrutable providence" by which he ordains some few men to clip coupons and condemns the great many others to mines and looms and sweat-shops and steel-mills, for a twelve-hour day, with a periodic shift of twenty-four hours on end, at a wage of $1.65 per day, for which the laborer must throw in, for good measure, his body, his mind, and his soul—for he has no time to bother with them, and they don't

create dividends for his employer. This is the god who heartily endorses the law of the survival of the fittest and the elimination of the weak. That makes it all right for 5000 Slavs and Huns to rot into the ground to fertilize the flowers of industrial achievement.

How far these cruel and heartless conceptions are removed from the spirit of "The Good Samaritan!" By the ministrations of the Humanitarian we have exemplified the law of mercy to the weak, the fallen, the ones robbed and bruised.

God is not as much interested in successful lives as we are. That is, successful according to our standards of success. An illustration of this is offered in the catalogue of God's heroes, given in the eleventh chapter of Hebrews. Naturally in that roll-call of illustrious men we find the names of Abraham, Moses, Gideon, David and Samuel—the successful and worthy pioneers, generals, statesmen, reformers, and kings of Israel. But the striking thing in this enumeration is the recognition given the weak and the defeated and the failures, whose very names had been forgotten. "Others had trials

of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Of these apparent failures in life, it is said, in the next verse: "Of whom the world was not worthy." (Hebrews 11:38.)

In recent literature we have not seen anything which expresses so forcibly the praise of the strong and the disdain for the weak, as certain lines from "The Law of the Yukon."

"This is the law of the Yukon, and ever she makes it plain:
'Send not your weak and your feeble, send me your strong and your sane.
Swift as the panther in triumph, fierce as the bear in defeat,
Sired of a bull-dog parent, steeled in the furnace heat;
Send me the best of your breeding, send me your chosen ones;
Them will I take to my bosom, them will I call my sons:

Them will I gild with my treasures, them will I glut with my meat;
But the others—the misfits, the failures—I trample them under my feet.
Dissolute, damned and despairful; crippled, and palsied, and slain;
You would send me the spawn of your gutters—go take back your spawn again!'"

That is the exaltation of the strong. As for the unfit, the weak, they are to be trampled under feet, to be thrown back, to be left to damnation.

By the mountainside, facing the multitude of "crippled and palsied and slain," once there stood One who called to "the misfits, the failures":

"Come unto me, all ye who labor and are heavy laden, and I will give you rest."

That One was the author of this "Good Samaritan" story, and his sympathy for the fallen and bruised is always the same.

CHAPTER VI.

THE GROUND OF JUDGMENT.

"He shall have judgment without mercy, that hath shewed no mercy."—James 2: 13.

There are four major characters in our story: The Samaritan, the priest, the Levite, and the wounded traveller. The minor characters are the robbers and the inn-keeper. It will not be necessary to dwell on these lesser personages. But of the more important characters, we have as yet devoted no special attention to the traveller. Perhaps, at first thought, it might seem that we place him in the wrong classification; that really he belongs among the minor characters. It is true that his part in a dramatization of the story might be taken by one without the least histrionic ability—for the traveller has not a word to say. His part is altogether a passive one. Yet we shall see

that he must be considered a major character.

Into a certain new church building there were recently set four stained-glass windows. One represented "Christ the Good Shepherd," another "Christ Knocking at the Door," another "Christ in the Attitude of Blessing," and the fourth represented "The Good Samaritan" walking by the side of the beast which was carrying the wounded traveller to the inn.

People of the community came to see these art windows. More than one admiring spectator remarked on the fact that three of the windows portrayed Christ in some attitude. None seemed to realize that there were two representations of Christ in "The Good Samaritan" window. Was not Christ in the Good Samaritan? That is readily granted, we suppose; either from the standpoint that Christ himself was the good Samaritan, or that the spirit of Jesus found itself incarnated in the person of this Samaritan. In either case it is Christ who is represented. But it is even more important, because usually less emphasized, that we recognize Christ in the wounded traveller. Moreover, the Christ in a needy fellow

man is the only Christ we will ever have opportunity to serve.

The great judgment scene depicted by Jesus is reported in the twenty-fifth chapter of Matthew's Gospel. The first striking truth in the narrative is the sincere willingness of the condemned as well as the blessed to serve Jesus. There is every indication of honesty in the surprised reply of the condemned ones, after they heard the indictment against them. They cried: "Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" These condemned ones were not such as would have refused help to Christ. Yet the ground of judgment is clearly and unmistakably pointed out. It was the conduct toward Christ as he is identified with, or is incarnated in, the lowliest fellow-man. The only Christ they came in contact with, the only Christ they had opportunity to serve, was the Christ in a fellow-man who was hungry, or athirst, or a stranger, or naked, or sick, or in prison. As they refused to serve their fellow-men, they omitted the only possible service to Christ.

This declaration of the ground of judgment cannot be evaded. Christ does not merely extend a general protectorate over mankind in need. He does not simply ask for charitable consideration of those in want, as a favor to himself. His pronouncement is far more personal and intimate. Jesus insists that there is a living incarnation of himself in all men. Christ's atonement was once made when, "though he was rich, yet for our sake he became poor," humiliating himself by becoming incarnate in a human body, and so making "at one" God and man, in his own person. This was God's identifying of himself with man. But this redemptive work of Jesus has become enlarged by a complete diffusion of his incarnation. God was identified with man by the wedlock of his Son with the human body born of Mary. Now God is identified with all men by the particular incarnation of Christ in every man. A disregard, or unbelief, of this multiplied incarnation of God, this identity of God with every man, is the ground of condemnation. "Inasmuch as ye did it not to the least of these my brethren, ye

did it not to *Me*. For *I* was an hungred, and ye gave *Me* no meat; *I* was thirsty, and ye gave *Me* no drink: *I* was a stranger, and ye took *Me* not in: naked, and ye clothed *Me* not: sick, and in prison, and ye visited *Me* not." It is a tremendous conception. No more revolutionary social teaching has ever come to men than this idea of having to deal with Christ wherever we deal with our fellow-men. The universal acceptance of this doctrine of Jesus would immediately bring in the kingdom of God on earth.

The intimate relationship existing between this declaration of the ground of judgment and the story of "A Certain Samaritan" is not difficult to establish. There is a consistency of viewpoint which not only proves the common source of both narratives, but also greatly strengthens the force of each.

Instantly we notice the emphasis placed on humanitarianism as the distinguishing characteristic both of the Samaritan and of the blessed in the judgment. The condemnation of the Priest and Levite, like that of those on the left hand of the Judge, is because of the

lack of brotherly love. And that is the *only* ground of judgment in either case.

Now, it may be that our former statement regarding humanitarianism as the exclusive reason for the approbation of the Samaritan, was not convincing. It may be that there was a doubt left lurking in the minds of some as to whether the principle we deduced was not too wide to be taken from the premise of one story of Jesus. It may have been thought that the instance of "A Certain Samaritan" was an isolated one, and that other explanations might overcome the strength of the argument. But we feel that such a doubt is now totally dispelled, as we have brought to us this deliberately portrayed word-picture of the judgment, in which again the sole and exclusive basis of condemnation or commendation is the withholding or exercising of the humanitarian conduct.

The single requirement demanded in the judgment scene is that of brotherly love. Again we say this may be disconcerting, but the statement welcomes scrutiny. A man whose religious life was first cradled in a

creed, and whose spiritual milk has ever since been strained through the form of a certain logic concerning the plan of salvation, would likely conceive of a very different judgment scene from that portrayed by Jesus. Such a one would suppose that different questions would be asked, and other demands be made, "when the Son of man shall come in his glory, and all the holy angels with him—and before him shall be gathered all nations." Such a one would expect questions regarding belief, intellectual convictions, the assenting to propositions in regard to the scheme of salvation and the plan of redemption.

He who has been nurtured on a "scheme" of Christianity, and has been persuaded that the assenting to, and acceptance of, a definite sort of proposition is the substance of the Christian religion is doubtless shocked at the revelation that Jesus welcomes into glory those who were merely humanitarian—and that without even knowing that they were serving Christ in their humanitarianism! For those on the right hand had not realized that Christ was in their fellow-men. They could hardly

believe their good fortune. "When saw we *Thee* an hungred, and fed *Thee?* or thirsty, and gave *Thee* drink? When saw we *Thee* a stranger, and took *Thee* in? or naked, and clothed *Thee?* Or when saw we *Thee* sick, or in prison, and came unto *Thee?*" they asked. It was the unconscious service of Christ, in the service of fellow-men, which was approved. Since Christ has made this revelation of the ground of final judgment, it is not possible that Christian people will continue to ask this question. But the basis of God's favor or disfavor is only set forth the clearer by Jesus' teaching that even the service of fellow-men, which was *not* knowingly done to Christ, was acceptable, and gained the position on his right hand. How much more must they be worthy of condemnation who slight their fellow-men after being told explicitly that Christ is incarnated in them!

Neither "correctness" of belief nor moral uprightness other than brotherly love, appears to have anything to do with the judgment. A man might have had perfect knowledge of the revealed will of God, and have given his

assent to the plan of God, and have accepted it heartily, and yet find himself on the condemned side in the judgment. We acknowledged the probable "correctness" of the priest's and Levite's theology. But Christ makes humanitarianism the one deciding issue. On that ground they are condemned. We are even ready to allow that the priest and the Levite may have been perfect in obedience to the Ten Commandments; yet without in the least changing their status at the judgment. "Mercy to those in need" is the only test propounded by Jesus. Was he guarding the truth carefully? Surely he must have known what deductions in future years would be drawn from his narrative. Should he not have given a different conception of the test by which would be separated the "saved" from the "unsaved?" Jesus would never have made a successful evangelist. A successful evangelist gets men to accept God's plan of salvation and be saved. Jesus persuades men to love their fellow-men and treat every man as a Christ. Do we believe Jesus meant what he said? Or do we believe he omitted essential

things? Are we afraid that what Jesus said, and refused to say, is a peril to religion? The Jewish leaders believed that, and therefore crucified him. It was the natural thing to do, and has been done a great deal since then. Yet truly one Christian can hardly resent it when another Christian desires to base his religion on Jesus rather on Jesus' self-appointed interpreters, whether these be prophets, or apostles, or popes, or bishops, or councils, or assemblies. Nor can an appeal to the authority of Jesus be considered prejudicial to the right influence of Christianity.

So far as Jesus is permitted to speak for himself, he holds that neither "correctness" of belief nor mere obedience to the Ten Commandments is the essential matter in the final determining of a man's condition. "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?'

And then will I profess unto them, 'I never knew you: depart from me, ye that work iniquity.' "—Jesus as quoted in Mat. 7: 21, 22, 23. That should dispose of the question regarding the sufficiency of correct belief.

In the other matter of the moral uprightness which omits the supreme requirement of humanitarianism, and its utter inadequacy for meeting the demands of God, we have still clearer evidence. Take, for example, the story of the young man who came to Jesus and asked him "What good thing shall I do, that I may have eternal life?" (Matt. 19: 16). A modern evangelist would probably have given an answer which has to do with a correct belief and a consent in God's plan. The ancient legalist would doubtless have emphasized the obedience to the Decalogue as the prime requirement. Jesus makes humanitarianism the essential factor. "Go and sell all that thou hast, and give to the poor." He apparently admitted, at least, for argument's sake, that the young man's claim of having perfectly kept the Ten Commandments was true. It did not matter. What did matter was whether the

young man had deep love for his fellow-men. That could be tested. The test proved he did not have the heart of a humanitarian. For that reason everything else was useless.

The story which Jesus told about Dives and Lazarus has its only sensible interpretation along the lines of this same ground of judgment. Why was the rich man condemned? Certainly not because of his riches. Abraham was an immensely rich man, yet the reclining in Abraham's bosom is made the figure of blessedness in this very parable. Jesus never denounced rich men because of their riches. Nor was Dives condemned for being immoral in conduct, or wrong in belief. (Luke 16: 19-31.) Jesus' words by no means justify the inference that this rich man was a gross sinner, or an infidel. There was but one ground of condemnation set forth. That was the lack of brotherly love, humanitarianism. He saw Lazarus at his gate and in want, and he did nothing for him. For that reason he was committed to the place of suffering.

The story of "A Certain Samaritan," with its ground of judgment fortified by Jesus' por-

trayal of the last judgment, together with the incident of The Rich Young Ruler, and the story of Dives and Lazarus, leads us inevitably to Jesus' point of view. It does not matter so much whether you are a Jew or a Samaritan, as that you minister to the wounded traveller; it does not matter so much whether you sing psalms or hymns, as that you treat a tramp with wisdom and kindness; it is not so serious a matter whether you sprinkle or immerse in baptism, as it is that you feed the hungry, clothe the naked, visit the afflicted; nor whether you hold to the Calvinistic or the Arminian theology, so much as that you treat Jesus with consideration—the Jesus who is in even a "regrettable Hun."

This insistent intrusion of himself, everywhere we meet our fellow-men, makes Jesus an unavoidable presence in our social life. We cannot go anywhere without running into Jesus. It changes entirely the religion which was confined to one day, Sunday. It is no longer possible for us to make a subtle distinction between meeting God in a worthy way on the Lord's day and then meeting merely

other men in the remaining six days of the week. This insistent intrusion of the unavoidable Christ will be resented by the man who wants to serve God on Sunday and exploit his fellow-men during the week days. "Whither shall I flee from Thy presence?" may be a cry of despair, but its answer is simply, "Nowhere!" You meet Christ in the breaking of bread at the Communion Table, but none the less you meet him again in the person of the lowliest son of toil you come in contact with on the next day. You meet him in the mines and in the sweat-shops and in the railroad gangs. As you act toward the least of these, you act toward Jesus. Can you pray devoutly to him on Sunday, and swear at him on Monday; offer him of your abundance in the sanctuary to-day, and to-morrow maltreat and gouge the very life-blood from him? Is it not the same person you are dealing with? "As ye have done it unto the least of these my brethren, ye have done it unto *Me*. *I* was an hungred."

It is this attitude of Jesus in identifying himself with all men which is the most power-

ful social inspiration the world has ever known or ever will know. By a recognition of it the face of every man you meet is changed. As you treat your fellow-men, you treat Christ. Now, when you are about to betray a man, recall that you are about to betray Jesus Christ. Are we about to do a man a secret wrong, to knife him in the dark? Very well, but we are doing it to Jesus Christ! The judgment words beginning with "Inasmuch" must ring in our ears forever. The words are recalled whenever there is temptation to cheat, defraud, lie, take any advantage of, or refuse any help in our power, to a brother-man. When fully accepted by us, this teaching of the incarnation of Jesus in our fellow-men becomes the most potent influence for a changed social order. We realize that the most momentous words of judgment which could be uttered against us would be these of Jesus, "I was in need, and you snubbed me." And hereafter none can say, "When saw we *Thee* in need?"

Important in the highest degree is it to note that Jesus' great test hinges on a sin of *omission.* Few seem to see this point. The priest

and the Levite were not the robbers. But that did not exonerate them. Those on the left side in judgment are not accused of having done any positive wrong to their fellow-men. Yet they stand in condemnation. Neither had the Rich Young Ruler, nor Dives, committed a crime against any one. All had "merely" failed in humanitarianism. "Merely," you observe; but that was everything.

Many of us have become nauseated by a claim of "holiness" put forth by men who, even if we accept them at their own estimate, have simply succeeded in avoiding transgressions of the positive commandments. It is a miserable perversion of the ethical teachings of Jesus to hold that a man who does no evil is holy, sinless. Sin does not consist merely in the act of transgression: it is also incurred by any failure to perform a good deed. "To him that knoweth to do good, and doeth it not, to him it is sin." To achieve "holiness" a man would not merely have to be blameless of any overt wrongful act, but would have need to perform every righteous and merciful act which was possible to him.

Too many people have permitted themselves to be betrayed with the idea that to be nothing is to be "good." This type of Christianity has exalted the colorless character. Men have been credited with patience when the cause was laziness; with resignation to the will of God when it was a hook-worm. "Oh, to be nothing, nothing," some sing; and that they are. But being nothing is not being as God would have us. The man whom God must despise is the man so negative that neither big virtues nor big vices are possible to him. Many a man who has wallowed in the gutters is still closer to the heart of God than the immaculate Pharisee whose sense of self-interest preserved him from squandering his possessions and making a fool of himself. We all have read of the response to Jesus' call given by publicans and harlots, and by the self-righteous: they all went wild over Jesus; the former went wild with love, banqueting him, and weeping at his feet, and annointing him, and trying to make him King; the latter went wild with hate, and drove nails through him. Which had been closer to the heart of God?

It is no one less than Jesus himself who is lying on the roadside. If we pass by, we let Christ suffer. Christ's sufferings continue: his crucifixion still is going on: "Inasmuch as ye did it unto the least of these." No sophistry can break the force of this teaching of Jesus. The only way out is by a tacit assumption that Jesus was either ignorant or unreliable. Christ is in our fellow-men, whether they be respectable or unrespectable, whether their need is caused by their own faults or by circumstances beyond their control.

Have we justification in withdrawing our sympathies from a man because his troubles were caused by his own indiscretions or sins? Were it not impossible, in the final analysis, to find a single object for our sympathy which was not caused, directly or indirectly, by a lack of discretion, a want of absolute righteousness? It is always some form of sin that has caused misery. But Jesus did not withhold help from the man at the pool of Siloam because his condition was caused by sin, did he? He healed him and said: "Behold, thou art made

whole: sin no more, lest a worse thing come unto thee." (John 5: 14.) And how about the vast multitude of sinners to whom Jesus was gracious, was not their plight due to their own wickedness? Certainly it was; nor did Jesus think of denying their sinfulness. It may be that the method of showing our love must, at times, be conditioned by our desire for the ultimate reformation of the needy one; but to disdain, refuse help, deny sympathy because the misery was self-caused is un-Christ-like, and furthermore makes practically all humanitarianism impossible. It would sanction the passing by on the other side until the wounded traveller produced his certificate that he had been sober, and careful, and was of general good moral character. We may be perfectly sure that primarily the Samaritan cared for none of those things. He saw that the man needed help, and this was enough. That is also the explanation of Jesus' conduct toward publicans and harlots. He honored the divinity in them, that is, the divine nature in the human body.

These five matters, then, have engaged our

attention concerning the Ground of Judgment:

1. Christ is in all our fellow-men. 2. The service of man is the only service of God. 3. All other perfection amounts to nothing without humanitarianism. 4. The betterment of social life is dependent on the acceptance of this ground of judgment. 5. Christ's condemnation of those on his left side was not for the evil they had done, but for the good they had failed to do.

CHAPTER VII.

"DO THOU LIKEWISE."

"The only solution of our political and social problems lies in cultivating everywhere *the spirit of brotherhood,* of fellow-feeling and understanding between man and man, and the willingness to treat a man as a man, which are the essential factors in American democracy." —Theodore Roosevelt, in "The Strenuous Life."

There was nothing vague or indefinite about Jesus' conclusion to his Samaritan story. He did not end in an academic generality. With the crack of a hammer he smashed the hollow shell of pretence. The lawyer was commanded to emulate the example of the Samaritan. This was the will of God. If it was obeyed, it drove the Scribe from the compla-

cency of self-satisfied righteousness, and the sufficiency of his temple religion, out into the highways of human misery to practice the true religion by merciful acts. In that case he was converted. He became a "saved" man. He would acquiesce in the sentiment expressed by Peter, who had been converted from being a bigoted Jew into a Christian, and said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.) What a conversion! The greatest miracles Jesus wrought were not those in the natural world, but in the characters of men. Nothing short of a miracle can explain the transformation of Peter into a man who could utter the above truth. We need to have a great many more miracles performed among professedly Christian people.

The greatest service which can be rendered by the repeated dramatizations of this Samaritan story, as in lodge-rooms, is to produce this kind of a conversion. The truth of humanitarianism should hit hard, just as Jesus concluded his story with tremendous

force. The lessons of the drama must have reflex influence upon the onlookers.

We heard somewhere of a man in a little village who was noted for his stinginess. He owned many houses, held large blocks of the stock of local banks, was interested in all the little factories of the place, and drew revenue from half a dozen other sources. But when any attempt was made to raise money for charitable or church matters, though poorer men might contribute from ten to fifty dollars, this man's giving was always limited to three dollars. One day this man was attending prayer-meeting, and while a deacon in the rear of the room was offering supplications a piece of plaster fell from the ceiling and hit the miser on the head. Forgetting where he was or what was going on, the man, as he recovered from his shock, sprang to his feet and cried: "This church should be repaired immediately. It is in a dangerous condition. Such a state of affairs is shameful. I move that we have the plastering attended to right away, and I subscribe three dollars toward it!" After he had sat down again, the Deacon

continued his interrupted prayer: "Oh, Lord!" he said, "hit him again!" The frequent repetition of Jesus' Samaritan story should "hit" hard enough to make the conversions the world so greatly needs.

In emphasizing the essential nature of humanitarianism, in religion, we have necessarily detracted from the importance of the church, including such matters as the attendance at church, church membership, and church theories. Nor do we regret this. Should it result in some realizing that church attendance and church conformity have in themselves nothing to do with man's well-being when "all the nations" are gathered in judgment, it would be of great profit. To suppose one has religion, when he has none, is the most frightful mistake imaginable. Having no religion, and knowing it, is a far better situation. There is at least reasonable ground for hope. The hopelessness of wilful spiritual blindness rests in its very nature of being unable to distinguish the expressions of God's face. The one who has built his religious structure on conformity to church service and church observance

and church support and church attendance will hear the howling of the approaching storm before he is half through reading the judgment scene, and his house will fall, "and great will be the fall thereof" when he finds, in the verdict, that all the things on which he had laid stress have not one whit to do with the disposal of men on the final day. The kind of "faith" this discovery will wreck had better be wrecked as soon as possible. There may be at least some chance of rebuilding.

On what Christian authority do we consider our meetings on Sunday at eleven A.M. and eight P.M. in the light of "divine service?" It is a misnomer to announce the church meeting as a "service." We would not wish to quarrel with the use of a word were not the idea behind it, in this case, pregnant with so fundamental an error as entirely to misinterpret the religious spirit of Jesus. One can find absolutely no justification for supposing the meetings of Christian people to be for the service of God. What kind of service would it be? Wherein does it serve the Almighty? Does singing about the Christ who girded him-

self with a towel and dropped on his knees to wash the disciples' feet constitute the imitation of him? It was this kind of temple service that was disgusting to God even in Israel of old. That was, of course, when the chief emphasis of religion was in the way of outward conformity, church regularity, Sabbath keeping. That sort of religion is the prolific mother of hypocrites and scoundrels. It was true of Israel, and it is true to-day. It is loathsome of the Almighty. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will

hide mine eyes from you: yea, when ye make many prayers, I will not hear." (Isaiah 1: 11-15.)

Instead of advertising divine services for Sunday morning at eleven, we should have them announced for the time when they really begin, viz., Monday morning at seven or nine o'clock, according to whether we serve God in a factory or in a bank. Divine service continues throughout the week, and then on Sunday we have the usual task of divine service, but also the exalted privilege of worshiping God and receiving instruction and inspiration for further service. That meeting on Sunday is not for doing a favor to God: it is for enjoying God's favor. The only service of God in which we can engage is the service of man. Marching in dress-parade to hear the war bulletins and to have our patriotism stimulated is not fighting our country's battles. It is merely a preparation. In itself it amounts to nothing.

Yet there can be no question of the absolute necessity for the church meeting. The existence of the organized church is due to the

commandment of God, and its need is rooted in human nature. The facts of the gospel justify the apostolic injunction, "Not forsaking the assembling of yourselves together as the manner of some is." (Heb. 10: 25.) There is no sanction given in the Bible for any notion of worshiping God alone in the woods, "his first temples," or anywhere else than with our fellow-men. The Lord's Supper was to be celebrated in a social gathering, not by individuals separately. Jesus appeared to his disciples, after his resurrection, when they were having a meeting in the upper room. The Apostle Thomas was heading right along the road to agnosticism, because he missed church meeting. That is the usual trail for those who neglect church meetings. The infidel notions of Thomas were straightened out the next time he went to the meeting of the disciples. (John 20: 26-28.) It is the very distinct object of God to have men worship in groups and not in isolation. There is deep reason for you and your neighbors to see one another at the Lord's Table and to have you hear each other proclaim Jesus your common

Lord and Master, and call God "Our" Father —not *my* Father. You are "brothers" at that Table no matter what social and economic differences lie between you. You are brothers everywhere and under all conditions, but at that Table you are forced to acknowledge it. This has meant much to the world in breaking down barriers.

It can hardly be needful that one write of the inspirational value of the church meetings. Nor that it is befitting for man publicly to acknowledge, by social worship, the claims of God on his time and devotion. Thanksgiving and praise, voiced by the community, are due our Creator and Preserver. The instruction regarding the teaching of Jesus is absolutely necessary; and to gain information we need the human teacher as well as the divine one. And moreover, and most conclusively, the facts of history, as well as our experience, testify eloquently and convincingly that the progress of true religion, humanitarian religion, has been altogether dependent on the existence and vitality of the church. Without the inspiration gained by social worship, Chris-

tianity would soon be without living witnesses.

One's attitude toward the church, or organized Christianity in some form, cannot be a matter of indifference. Any one can denounce the church for her shortcomings. But mere destructive activity accomplishes nothing. It is easy to be an iconoclast. However, the various human organizations, of all denominations, holding the essential truths of Christianity, do practically all the work that is being done for the kingdom of God on earth.

It has been said that the great modern reform movements—the great social revivals of religion—have been born apart from the church and have been advanced by organizations unaffiliated with the church. There is an appearance of truth in this statement which makes it the more needful to correct a false impression. Though the great reform movements of to-day are not managed by the church, as such, they have all received their inspiration and their leadership from the church. That is, the influence of Christian ideals, as preserved and set forth by the church, has caused the inspiration for whatever progressive spirit

our age possesses. To church organizations is due whatever knowledge of Jesus we have inherited. To arraign one's self against the church, because of her deficiencies, is to withhold support from the only institution which has given us "light and truth," even though the very abundance of light she has shed through her windows has shown the need of cleansing these windows. The stronger the sunlight which streams through the window, the clearer becomes the evidence of any dust on the window-pane. When the church was letting in but little light, she received but little criticism. The magnificence of her revival makes possible the perception of her imperfections. Yet we must thank the church for all our knowledge. Since Christianity cannot be separated from the organization of the church, it follows that we have to give credit to the church for whatever humanitarian spirit there is in the world. No matter how many times Jesus had spoken about humanitarianism, we would not have known about it except for the church.

That humanitarianism, in itself, is sufficient

for salvation without any reference to church or theology is the teaching of Jesus. But it must be apparent that humanitarianism has never flourished apart from Christianity. Nor has Christianity flourished apart from the church. The entire absence of humanitarian institutions of any kind is a phenomenon to bear in mind concerning the periods of highest culture and refinement in ancient Rome and Athens. Humanitarianism, apart from Christianity, is practically unknown. The heathen world to-day is filled with cruelty and inhumanity.

China fifteen hundred years ago was as civilized as she is to-day, except where Christianity has touched her borders. Northern Europe fifteen hundred years ago was a wilderness, and the Island of Britain totally uncivilized. What explains the difference to-day? Only this, that China has been looking into the face of Confucius, and Europe into the face of Jesus. China sells her blind girls for the trade of shame. The deaf are isolated. There are no hospitals. The sick die in their agony without relief. What is true of China

is true of all heathen countries. Christianity offers the only incentive that has ever quickened the affection and pity and mercy of man in relation to his fellow-man. And this is the chief mission of Christianity and constitutes its fulfillment.

If we must have "conditions of salvation," humanitarianism embraces them all sufficiently to "save" our souls; and without humanitarianism all the religion in all the creeds of Christendom is not enough to save us from receiving Christ's condemnation.

Teaching that "mere humanitarianism" is sufficient for the saving of one's soul may have the sound of heresy. Of course, it would be the same kind of heresy that Jesus was guilty of in the judgment portrayal, and in the Samaritan story, and in the Dives and Lazarus story, and in many other utterances. But really there is not much sense in a criticism that this is "substituting humanitarianism for personal faith in Jesus." Humanitarianism *is* personal faith in Jesus; and of the only kind that pleases Jesus. The acceptance of the historical facts of Jesus' life and a belief in them

do not constitute any religion. "The devils also believe and tremble." (James 2: 19.) "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name?'—I will profess unto them, 'I never knew you.'" (Matt. 7: 21.) Faith without humanitarianism is dead.

We are sometimes deceived into speaking of the morality of "unsaved men," and the "mere humanitarianism" of the ungodly. Such distinctions are shallow. There has been little humanitarianism apart from faith in the person and work of Jesus. Such faith may at times have been exercised unconsciously. Such was the case with those on the right hand of Jesus in the judgment scene. Of the existence of the faith, the fruits were the proof. There has been a great deal of humanitarianism apart from an acceptance of any orthodox or evangelical "scheme" of salvation—but that is another thing. To get at the heart of the matter, however, it must be recognized that there is no reason for the exercise of brotherly love except for its religious value. Why should a man have humanitarian desires?

What does it pay him? What end does it serve? It is senseless and without appeal except on the basis that God is immanent in man, and that God cares about men. We do not know that God is in men except as Jesus told us. Yet the fact that Jesus said this would not matter, and would not be reliable unless Jesus was what he claimed to be as to his person and authority. So, you see, there is necessarily a great deal of theology involved in a single disinterested act of brotherly love. Yet the emphasis is to be placed on the act itself and not on its explanations and conscious inspirations.

Every man born in a Christian land is a debtor to the humanitarian spirit of Christianity. We all have received, and therefore it is incumbent on us to give. In a recent book, "Western Women in Eastern Lands," we read a story told by Dr. Dennis of the China Inland Mission. In the Christian hospital at Cheefoo a blind man had been operated on for a cataract and received back his sight. On his return home he found twenty blind men and put them all in a boat, which would take them to the same hospital where he had been

cured. Another patient had a similar operation performed for him in the Hankow hospital. This man, on his return to his home town, found himself surrounded by a sad multitude of blind men, all clamoring to know about his cure. Soon after that "a strange procession of forty-eight blind men was formed, each holding a rope in the hand of the one before him; and they then marched two hundred and fifty miles to Hankow, where nearly all were cured." This strange procession was lead on that long journey by the man who had his sight restored. The very core of the Christian religion is exposed in these acts. Having received great blessings, these Chinamen sought to make others partakers of the same benefits. It would have been despicable and traitorous conduct to refuse the helping hand to others. Our ambitions and desires should be in proportion as we ourselves have benefited by Jesus' teachings.

An evangelist, in a certain city, came in contact with a young man who was persuaded concerning the gospel, and wished to confess faith in it, yet was afraid that his fellow-work-

men in the mills might sneer at him if he took his step publicly. The evangelist urged the young man to act anyway, and assured him all would be well. About a year later the evangelist returned to the same city, and one of the first persons he met was this young man.

"Do you remember me?" asked the youth.

"Certainly I do!" the evangelist asserted heartily. "You were in our meetings last year, and hesitated before taking your stand for fear of the remarks of your companions. Tell me now, did you have a hard time of it?"

The young man's face beamed as he replied: "No; not in the least!" Then he drew closer to the evangelist and whispered: "Why, do you know, the fellows down at the mill never even *suspect* that I'm a Christian!"

We take it for granted that no one has any question concerning the utter worthlessness of that young man's Christianity. The same holds true of any man who has taken the obligations of membership in the Independent Order of Odd Fellows if the men he associates with do not even "suspect" it of him.

The simple theology of Jesus' "A Certain Samaritan" is the theology which is needed in our day. Truly it would constitute a mighty solvent for the economic and industrial problems that confront us as a nation. If the church does not feel herself called to enter aggressively into the arenas where to-day are fought the battles of the people against intrenched plutocracy, arrogant political bossism, and nation-wide discrimination of the strong against the weak, at any rate, she should stand at the firing line and lend encouragement to her sons who are brave enough to throw down the gauntlet in behalf of a "square deal." Perhaps it is not the mission of the church to lead the forces of righteousness and humanitarianism into the conflicts with great and wicked political and business giants of oppression. But by the words of her divine Founder it is the church's solemn duty to deny shelter and comfort to such of her adherents as wish to believe that they can serve God without serving their fellow-men. It surely is the mission of the church to instruct and to hearten those who do fight. If those who hope and

pray and work for the coming of the Kingdom of God on earth find the church harboring and defending the traitors of mankind, or see the church cravenly silent concerning the supreme religiousness of deep brotherly love, can we wonder if men mistakenly spurn and curse her?

If the church would drop the most of her efforts in behalf of a scheme of salvation, having to do only with the other world, and devote herself to the simplicity of Jesus' theology, within a decade she would set in motion such militant enthusiasm for the betterment of the conditions of industrial life that her primitive revolutionary power would be restored, and again Christianity would "turn the world upside down," as of old.

The mission of the Samaritan of this story was altogether to the physical needs of the wounded traveller. Certainly there are other wounds of men which need ministering care. There are the wounds of heart and of soul which are crying out for the oil of comfort and the stimulating wine of sympathy. Yet these mental and spiritual needs of men must

not detract attention from their primal physical needs.

Jesus really cared about physical suffering. When he thought of the people being hungry, his care was for their physical comfort and well-being. He used his supernatural powers to produce both wine and bread. He healed the sick because pain of others gripped his nerves. It is no degrading of the gospel to make it applicable to the physical needs of men. The bread question is a religious question. If the Protective Tariff affects the cost of living without a corresponding increase of wages beyond the rate of mere subsistence, it is a religious matter. At least, Jesus cared about the hunger and the suffering of men: his activity was not so "spiritual" and "other-worldly" that he disdained to descend from heights of religious rapture to a consideration of the needs of men's stomachs. A great deal of time spent in attempts to bolster up the authenticity and historicity of the Pentateuch might be devoted to the far more Christ-like occupation of battling for such political and industrial reforms as would immediately affect the

physical life of men, to preventing the spread of tuberculosis and pointing out God's remedies for its cure, to seeking relief from all manner of distress to which Jesus is subject in his fellow-men. The most of Jesus' work had to do with the life of men on this earth, and so should it be with our work.

It is the duty of the church to lend the assistance of a pure white beacon-light and of a clear-toned bell to every craft that sets out from her shores to assist wrecked humanity. Only a political tyranny is afraid of the Carbonari. Only an ecclesiastical despotism fulminates against an organization she cannot control.

The Samaritan has no message concerning sectarian and political affiliations. But the Samaritan cares intensely about every human suffering, and seeks to relieve it.

The Samaritan was Christ's ideal man—a hero of Humanitarianism.

THE END

BROADWAY PUBLISHING CO'S
NEWEST BOOKS

All Bound in Silk Cloth and Gilt. Many Illustrated

Fiction

The Eyes at the Window (beautifully bound, with embossed jacket)—Olivia Smith Cornelius.... $1.50
Next-Night Stories—C. J. Messer..... 1.25
Arthur St. Clair of Old Fort Recovery—S. A. D. Whipple..... 1.50
Barnegat Yarns—F. A. Lucas..... 1.00
Jean Carroll, with six illustrations—John H. Case 1.50
As a Soldier Would—Abner Pickering..... 1.50
The Nut-Cracker, and Other Human Ape Fables—C. E. Blanchard, M.D..... 1.00
Moon-Madness, and Other Fantasies—Aimée Crocker Gouraud (5th ed.)..... 1.00
Sadie, or Happy at Last—May Shepherd..... 1.50
Tweed, a Story of the Old South—S. M. Swales.. 1.50
The White Rose of the Miami—Mrs. E. W. Ammerman..... 1.50
The Centaurians—Biagi..... 1.50
The Reconstruction of Elinore Wood—Florenz S. Merrow..... 1.50
A Nest of Vipers—Morgan D. Jones..... 1.50

Religious Works

The Disintegrating Church—Frederick William Atkinson..... 1.00
Evolution of Belief—J. W. Gordon..... 1.50
Down Hill and Up Hill—Rev. J. G. Anderson.. 2.00
A Certain Samaritan—Rev. John Richelsen..... 1.00
The Reunion of Christendom—Francis Goodman 1.50
What the Church Is and What It Should Be—Lafayette Swindle..... 1.50
A Harp of the Heart. (Poems)—Rev. Chas. Coke Woods..... 1.00
The Gospel Parables in Verse—Rev. Christopher Smith..... .75
Who? Whence? Where? An Essay by Pedro Batista..... 1.00
Compendium of Scriptural Truths—Marshall Smith..... 1.25
The Passion Play at Ober Ammergau—Esse Esto Maplestone..... 1.00
Israel Lo Ammi—Ida M. Nungasser..... 1.00

The Eternal Evangel—Solomon S. Hilscher.....$1.50
A New Philosophy of Life—J. C. Coggins..... 1.00
Romance of the Universe—B. T. Stauber..... 1.50
In the Early Days—Adelaide Hickox..... 1.50
The New Theology—By a Methodist Layman—Hamilton White..... 1.00

Miscellaneous

Anvil Sparks—Radical Rhymes and Caustic Comments, by Wilby Heard..... .75
The Medical Expert and Other Papers—Louis J. Rosenberg..... .50
The Little Sufferers (dealing with the Abuses of the Children's Societies)—G. Martin..... 1.50
Eureka, a Prose Poem—S. H. Newberry..... 1.00
Rust (a play in four acts)—Algernon Tassin (of Columbia University)..... 1.00
Poems by Charles Guinness..... 1.00
Prohibition and Anti-Prohibition — Rommel, Ziegler & Herz..... 1.00
Gay Gods and Merry Mortals—Verse by Robert J. Shores..... 1.00
The Rubaiyat of the College Student—Ned Nafe .50
The Deluge of England, and Other Poems—James Francis Thierry..... 1.00
The Dragon's Teeth—a Philosophical and Economic Work—T. M. Sample..... 1.00
Achsah, the Sister of Jairus—Mabel Cronise Jones..... 1.00
The Marriage Bargain Counter—Daisy Deane.. 1.50
Building a New Empire—Nathaniel M. Ayers.. 1.50
Marriage and Divorce—Jeanette Laurance..... 1.00
The Clothespin Brigade—Clara L. Smiley..... .75
"Forget It"—Ida Von Claussen..... 1.50
The Last Word: a Philosophical Essay—James and Mary Baldwin..... 1.00

Travel

Eight Lands in Eight Weeks (illustrated by 90 drawings)—Marcia P. Snyder..... 1.25
Eliza and Etheldreda in Mexico—Patty Guthrie (illustrated)..... 1.25

The attention of clergymen is directed to our Religious List, one of the largest of any house in America.
Write for free copy of our magazine, BOOK CHAT.

BROADWAY PUBLISHING CO., 835 BROADWAY, N. Y.
Branch Offices:
ATLANTA BALTIMORE INDIANAPOLIS NORFOLK
WASHINGTON DES MOINES, IOWA

JUL 29 1911

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

One copy del. to Cat. Div.

AUG 8

LIBRARY OF CONGRESS
0 014 229 844 2